where within this wide expanse which we have explored, reach immediate intercourse with the Being of whom we yet know that he dwells somewhere, or rather everywhere within it. In contact everywhere with the creature, man is in felt contact nowhere with the Creator; though it might seem as if the immediate contemplation of God and fellowship with him was an infinitely higher and more profitable exercise., could he only reach it, than any intercourse which lie can have with the work-manship of his hands.

Why does God thus keep at such a distance from creatures otherwise so highly favoured ? If man's soul, like his body, be mortal., how strange that a spirit so noble in itself, and so richly endowed, should be annihilated without once coining in contact with the great Spirit of the universe ! if man's *soul* be immortal, as the great and good in all ages have believed, why does not God deign to instruct him in his future and eternal destiny ?

God, it is true, is known by us to be very near, and yet we feel him to be at an infinite distance. Ifo seems as if approach-ing us, and yet he is unapproachable. Men call upon him, and feel as if they were invited to call upon him, and yet ho deigns no answer. There is the prayer of the inquirer for lighl, the complaint of the sufferer, and the cry of doubt and despair, and yet these heavens continue shut and silent. " Even to-day is my complaint bitter, my stroke is heavier than *my* groaning. Oh that I knew where I might find him ! that I might come even to his seat!" Such have been the complaint and the demand of many, who have been constrained, when no answer is given, to add, " Behold, I go forward, but he is not there ; and backward, out I cannot perceive him: on the left hand, where he doth work, but I cannot behold him : lie hideth himself on the right hand, that I cannot, see him/' The deepest thinkers have been

in deeps in which they saw no light/. ⁰ᴶ The whole hemisphere
of contemplation," says Foster, ª appears inexpressibly strange
and mysterious. It is cloud pursuing cloud, forest after (brent,
and alps upon alps." The wild infidel (we mean KousHeau)
proposes a tost by which he may determine whether he is **or** is
.not in a state of salvation, lie is to throw a stone, at a parti-
cular tree—if it strike the tree, he reckons himself safe ; and it
it do not strike the tree, ho draws the other conclusion. He
performs the act, and God wikes no notice of it, but stands apart